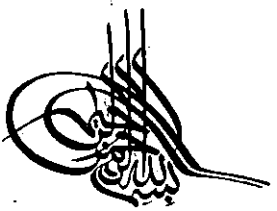
THIRD PRIMER OF ISLAM



PREFACE

Education of Muslim children is one of the greatest responsibilities that rest on the shoulders of the elder generation. It is a problem that besets us everywhere in the world—more so in those countries where our children are exposed to a culture basically different from the Muslim culture. The Board of Islamic Publications is desirous of making its humble contribution in meeting this situation so that the younger generation of the *millat* may be reared with basic knowledge of Islam and Islamic ideology.

Towards this end the Board proposes to produce religious literature for Muslim children and for students of different grades. A humble beginning is made with the presentation of a series of books on Islam, prepared by the Muslim Educational Trust, London, for children attending their English-medium schools.

The First and the Second Primers have already been published. The Third in the series is now in your hands.

Important elementary principles of Islam were introduced in the First Primer. The Second Primer covered the two basic concepts of Islam i.e. **IMAN** and **IBADAH** (belief and worship). The Third Primer deals with **Salah** (namaz).

The prerequisites of **Salah,** the manner in which it is offered, what and in what order is recited therein and the timings for it are explained in easily understandable style with suitable illustrations in this Primer.

We hope this Primer will serve the desired purpose.

M. YOUSUF SIDDIQUI

October, 1973

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CHAPTER I
IBADAH

The word *Ibadah* comes from the Arabic *"Abd"*, which means slave or servant. Man is a born subject and servant of Allah. When he turns to Allah with humility and devotion, he performs an act of *Ibadah*. *Ibadah* is a means for purifying man's physical and spiritual life. In Islam, every good deed performed to seek the pleasure of Allah is an act of worship.

The obligatory rituals of *Ibadah* are prayers (*salah*), fasting (*saum*), zakat, pilgrimage (*hajj*), and struggling in the way of Allah (*jehad*). These along with *I'man* are often called the pillars of Islam. Islam is an integral whole. It covers all aspects of man's life. The pillars unite all human activities, spiritual and material, individual and collective.

The obligatory rituals of *Ibadah* make "faith" *(I'man)* to play a practical and effective role in human life. *Ibadah* is therefore something positive. It is the means by which the faithful can serve Allah as well as their fellow men.

The *Salah*, which is the subject of this booklet, is an essential part of *Ibadah*. The Prophet is reported to have said, "*Salah* is the pillar of Islam and whosoever abandons it, demolishes the very pillar of religion."

CHAPTER II

TAHARAH

Before a person can say his prayer, he must be clean and pure. The Quran says, "Truly Allah loves those who turn to Him and those who care for cleanliness." Cleanliness of mind, of body, and of clothes is called *Taharah* or purification. It is only in such a condition of purification that a Muslim may perform the *Salah*.

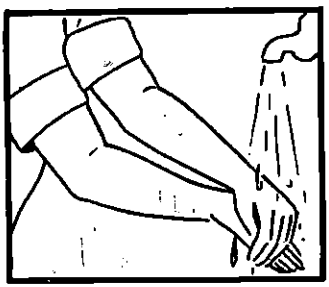
Purification of the body is attained by partial or total washing with clean water. The partial wash is known as *Al-Wudhu* or the ablution, and the total wash is called *Al-Ghusl* or the washing (bath) of the whole body.

Al-Wudhu, اَلْوُضُوْءُ

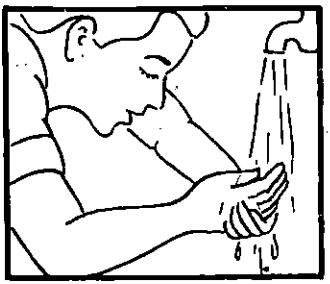
The process of performing *Al-Wudhu* is as follows:

Mention the name of Allah by saying "Bismillah-ir-Rahman-ir-Raheem" (in the name of Allah, the Beneficent, the Merciful).

Wash both hands up to the wrists together three times, ensuring that every part including between the fingers is wetted by water as shown in figures 1, (a) and (b).



(a)



(b)

Fig 1

Taking a handful of water into the mouth, rinse the mouth three times as shown in figure 2.

Fig 2

Snuff water contained in the right palm into the nose and then eject the water with the left hand (thrice)—as shown in figures 3 and 4.

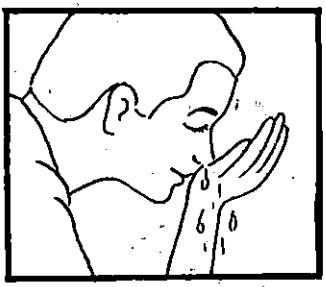


Fig 3

Fig 4

Wash the face, ear to ear, forehead to chin, three times as in figures 5 and 6.

Fig 5

Fig 6

Wash the right arm thoroughly from wrist to elbow three times. Repeat the same with the left hand—as shown in figure 7.

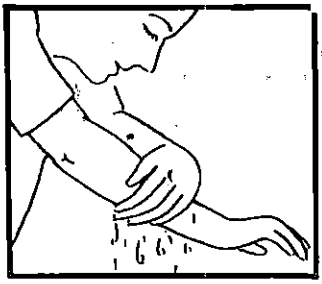


Fig 7

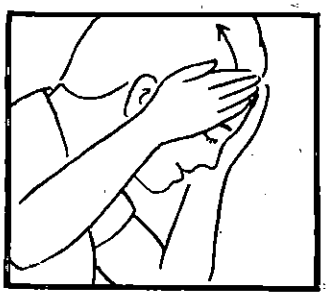


Fig 8

Run moistened hands over the head from forehead to the back and back to the forehead (once)—as in figures 8, 9 and 10.

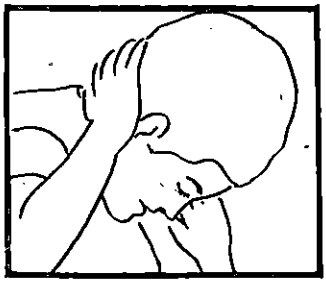


Fig 9

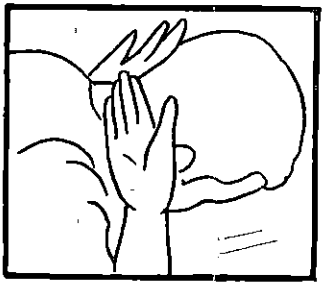


Fig 10

Run moistened fingers through the ears, the first finger of each hand going across the inside of the corresponding ear, while the thumb runs across the outside (once)—as shown in figure 11.

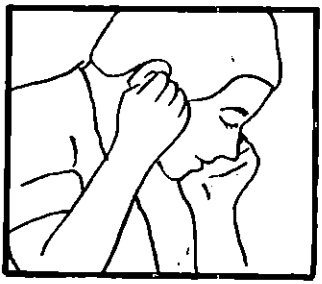


Fig 11

Wash both feet up to the ankles starting from the right and ensuring that all parts particularly between the toes are wetted—as shown in figure 12.

Fig 12

If you had performed complete *Wudhu* , before putting on your socks or stockings, it is not necessary to reremove them when you want to repeat the performance of *Al-Wudhu* It is enough to wipe over the stockinged feet with wet hands. This may be done for a period of one day, (and three days on journey) on the condition that the socks or stockings are never removed. If they are removed, it is necessary to re-wash the feet for *Al-Wudhu*. The process ends with the recitation of the *Kalimatu Ash- Shahadah*

ASHHADU ALLA ILAHA ILLALLAHU WA ASHHADU ANNA
MUHAMMADAR RASULULLAH

A fresh performance of *Al-Wudhu* is necessary if one breaks wind, touches genitals, or becomes sexually excited, or pays a visit to the lavatory, or falls into sleep lying down, or vomits violently, or incurs a flow of blood from an injury, or a flow of impure fluid.

AL-GHUSL (The Washing or Bath)

The greater purification, *Al-Ghusl*, is obligatory when one is defiled as a result of nocturnal emission (or a wet dream), marital intercourse, child birth, or when entering into the fold of Islam.

The procedure is as follows:

Begin with the name of Allah as for *Al-Wudhu* Wash the hands and the affected parts of the body with water to remove any impurity. Perform *Al-Wudhu* as above. Then wash the whole body three times, using clean water for each wash.

TAYAMMUM تَيَمُّم (Dry Ablution)

On certain occasions, it may become either impossible (e.g.

when water cannot be found or just enough for drinking is available), or it is dangerous, because of illness, to use water for *Al-Wudhu* or *Al-Ghusl*. In such situations, *Tayammum* (dry ablution) is perfomed. The procedure:

Begin with the name of Allah. Strike both palms on sand, or anything containing sand or dust like wall or a stone etc. Pass the palms of the hands over the face once. Strike the sand etc. again with the palms Rub the right hand with the left palm from the wrist to the elbow and similarly for the left hand with the right palm. Finish with the *Kalimatu Ash-Shahadah* as for *Al-Wudhu*.

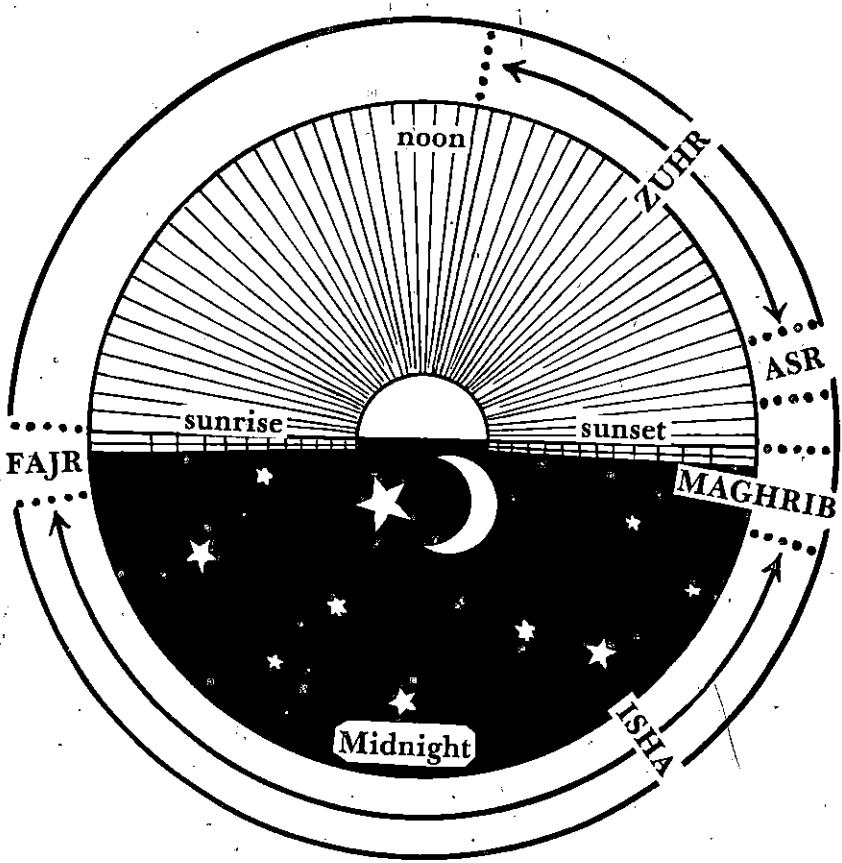


Diagram showing Timings of Daily Prayers

CHAPTER III

THE CONDUCT OF SALAH

In this section, some guidelines for the correct performance of *Salah* are given.

The most important pre-requisite, *Al-Wudhu* (ablution), is explained in the last chapter. Other important conditions are:

1. **TIME**

Each of the *salah* must be offered at or during its proper time. No *salah* can be said before its time. There are five obligatory prayers in a day.

Fajr	—	the morning prayer.
Zuhr	—	the early afternoon prayer.
Asr	—	the late afternoon prayer.
Maghrib	—	the sunset prayer.
Isha	—	the night prayer.

2. **DRESS**

Before offering your *salah* make sure that you are properly dressed. For men and boys the dress should be such that it covers their bodies from the navel to the knees at least.

Women are required to cover themselves from head to foot, leaving only the face and hands uncovered. The dress for *salah* must be clean and free from all filth. During the monthly period women are free from the obligation of *salah*.

3. **PLACE**

Wherever a man might be, he can turn towards Allah in *salah* and in devotion. The Prophet has said, "The (whole of the) earth has been rendered for me a mosque: pure and clean". Preferably *salah* is to be offered in jama'at—congregation. Whenever possible, one should pray facing the Kaa'ba, Makka.

FARDH and NAAFILLAH

Salah is composed of the *Fardh* (Obligatory) and the *Naafillah* (superogatory) prayers.

The *Fardh salah* are five in a day. Failure to perform any one of them is a blameable sin. The *Naafillah* includes the *sunnah*, which the Prophet used to perform regularly before or after each *Fardh Salah*.

PRAYERS IN SPECIAL CIRCUMSTANCES

When in circumstances where it is not possible to pray, or when on journey, you are permitted to shorten *salah*. Such a shortened prayer is known as *Salatul-Qasr*.

When travelling one may offer two *rakats* in place of four *rakats* in Zuhr, Asr and Isha, but there is no change in the two *rakats* of Fajr and three *rakats* of Maghrib *salah*. Besides the con-

cession in *Fardh salah*, one may leave all the additional sunnah except the two sunnah *rakats* of Fajr and the Witr of Isha prayer. But a section of Muslims does perform *sunnah* even when on journey.

In case the stay at any one place during the journey exceeds a fortnight, complete *salah*, with all the *Fardh* and *sunnah rakats*, must be offered.

If you are sick, you may offer your *salah* in a sitting position or lying in bed, by making signs in place of the physical movements.

In journey, in sickness and in other emergencies, one is also allowed to offer two separate *salah* jointly. Thus Zuhr and Asr can be said together in the last part of the period of Zuhr. Maghrib and Isha may also be offered similarly towards the end of the Maghrib time (when it is almost dark).

THE CALL TO PRAYER اَذَانٌ ADHAN

To assemble the Muslims for congregational prayer, *Adhan* , or the call to prayer is given. The caller (*Muazzin*) stands facing Kaa'ba (*Quibla*), and raising his hands to his ears calls in a loud voice:

ALLAH-U AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest.

ALLAH-U AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest.

ALLAH-U AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest.

ALLAH-U AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest.

ASHHADU ALLA ILAHA ILLALLAH

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

I bear witness that there is no deity but Allah

ASHHADU ALLA ILAHA ILLALLAH

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

I bear witness that there is no deity but Allah

ASHHADU ANNA MUHAMMADAR RASULULLAH

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I bear witness that Muhammad is the Messenger of Allah.

ASHHADU ANNA MUHAMMADAR RASULULLAH

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I bear witness that Muhammad is the Messenger of Allah.

HAYYA ALAS SALAH

حَيَّ عَلَى الصَّلٰوةِ

Come to prayer.

HAYYA ALAS SALAH

حَيَّ عَلَى الصَّلٰوةِ

Come to prayer.

HAYYA ALAL FALAH

حَيَّ عَلَى الْفَلَاحِ

Come to your Good.

HAYYA ALAL FALAH

حَيَّ عَلَى الْفَلَاحِ

Come to your Good.

ALLAH-U AKBAR

اَللهُ اَكْبَرُ

Allah is the greatest.

ALLAH-U AKBAR

اَللهُ اَكْبَرُ

Allah is the greatest.

LA ILAHA ILLALLAH

لَآ اِلٰهَ اِلَّا اللهُ

There is no deity but Allah

In *Adhan* for Fajr *salah*, the following sentence is added after: HAYYA ALAL FALAH.

ASSALATU KHAYRUM MINAN NAUM

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

Salah is better than sleep.

ASSALATU KHAYRUM MINAN NAUM

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

Salah is better than sleep.

DUA AFTER ADHAN

On completion of the *Adhan*, Muslims are recommended to recite:

ALLAHUM-MARABBA HAZE HID DA'WA TIT TAM MATI

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ

O Allah! Lord of this complete call and prayer of ours, by the blessing of it

WAS SALATIL QA E MATI A'TI MUHAMMADANIL WASIYLATA

وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ

give to Muhammad his eternal rights of intercession,

WAL FADI LATA WAD DARAJA TAR RAFI A'TA

وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ

distinction and highest class (in paradise).

WAB AS HU MAQAMA M MAHMUDA NIL LAZZEE WA ATTAHU

وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِ الَّذِىْ وَعَدْتَّهٗ

And raise him to the promised rank You have promised him,

WAR ZUQ NA SHA FA ATA HU YAUM ALQIYAMATI

وَارْزُقْنَا شَفَاعَتَهٗ يَوْمَ الْقِيٰمَةِ

and bestow his intercession on us on the day of judgement.

IN NA KA LA TUKH LIFUL MI'AAD

إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Surely You never go back on your word.

IQAMAH إِقَامَةٌ

After *Adhan* when the Muslims are assembled at the place of worship, a second call (*Iqamah*) is recited by one of the group. This signals the start of the congregational *salah*. It is similar to *Adhan* except that it is recited faster but in a lower tone and these sentences are recited after HAYYA ALAL FALAH:

QAD QA MATIS SALAH

قَدْ قَامَتِ الصَّلٰوةُ

The prayer has begun

QAD QA MATIS SALAH

قَدْ قَامَتِ الصَّلٰوةُ

The prayer has begun.

CHAPTER IV

THE CONTENTS OF SALAH

Salah in Islam is a unique institution. It brings man closer to Allah by harmonising his mental attitude with physical posture. In *salah*, a Muslim submits completely himself to his Creator.

When you are sure that you have fulfilled all the necessary conditions for *Salah*, you are ready to offer *salah*. A detailed account of how to say *Salah* is given below:

Say to yourself that you intend to offer this *salah* (Fajr, Zuhr, Asr, Maghrib or Isha) *Fardh* or *Sunnah*.

Then raise your hands to your ears (as in figure 1) saying:

ALLAHU AKBAR

(اَللّٰهُ اَكْبَرُ)

Allah is the greatest

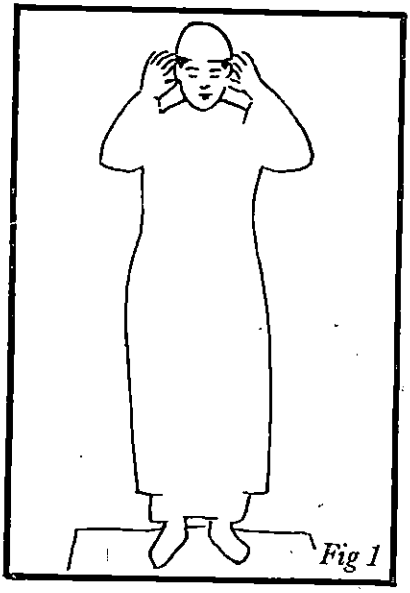


Fig 1

Fig 2

Now placing your right hand on the left, just below, above or on the navel (as shown in figure 2) recite the following:

SUBHANAKA ALLAHUMMA WA BI HAMDIKA

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ

O Allah, Glorified, praiseworthy

WATABARAKAS MUKA WATA'ALA JADDUKA

وَتَبَارَكَ اسْمُكَ وَتَعَالَىٰ جَدُّكَ

and blessed is Thy name and exalted Thy Majesty

WA LA ILAHA GHAYRUKA

وَلَآ إِلَٰهَ غَيْرُكَ ○

and there is no deity worthy of worship except Thee.

A'U ZU BIL LA HI MINASHSHAITANIR RAJIM

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○

I seek refuge in Allah from the rejected Satan.

BISMIL LA'HIR RAHMANIR RAHIM

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ○

In the name of Allah, the Beneficent, the Merciful.

After this recite the opening *Surah, Al-Fatiha:*

ALHAMDU LIL LAHI RABBIL A'LAMIN

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَٰلَمِينَ ○

Praise be for Allah, Lord of the worlds.

AR RAHMAN IR RAHIM

اَلرَّحْمَٰنِ الرَّحِيمِ ○

the Beneficent, the Merciful.

MALIKI YAU-MID DIN

مَٰلِكِ يَوْمِ الدِّينِ ○

Master of the day of judgement.

IYYA KA NA BU DU WA IYYA KA NAS TAEEN

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○

Thee alone we worship and to Thee alone
we turn for help.

IH DI NAS SI RA TAL MUS TA QEEMA

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○

Guide us in the straight path,

SIRA TAL LA ZINA AN AMTA ALAIHIM

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ

the path of those whom You favoured

GHAIRIL MAGH DU BI ALAIHIM

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ

and who did not deserve Thy anger

WA LAD DAAL LIN (AMIN).

وَلَا الضَّآلِّيْنَ ○ (اٰمِيْن)

or went astray.

Now recite the following or any other passage from the Holy Qur'an:

BIS MIL LA HIR RAHMAN IR RAHIM

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of Allah, the Beneficent, the Merciful.

QUL HO WAL LAHU AHAD

قُلْ هُوَ اللّٰهُ اَحَدٌ ○

Say: Allah is one and the only God.

ALLA HUS SA MAD

اَللّٰهُ الصَّمَدُ ○

Allah, upon whom all depend.

LAM YALID WA LAM YU LAD

لَمْ يَلِدْ وَلَمْ يُوْلَدْ ○

He begets not, nor He is begotten,

WA LAM YA'KUL LA HU KUFU WAN AHAD

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ○

and there is nothing which can be compared to Him.

Now bow down saying:

ALLAHU AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest.

Place your hands on your knees as in this inclined position (*Raku* as shown in figure 3) and recite these words thrice:

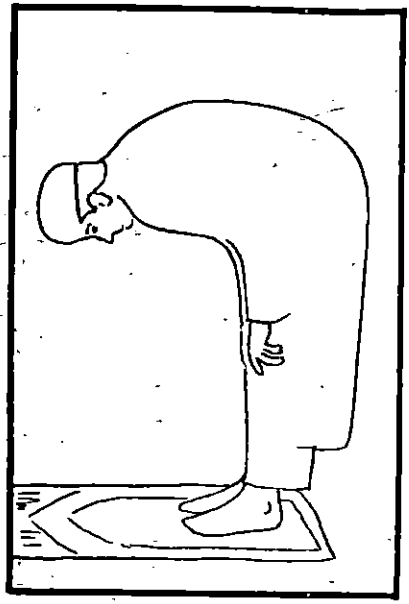


Fig. 3

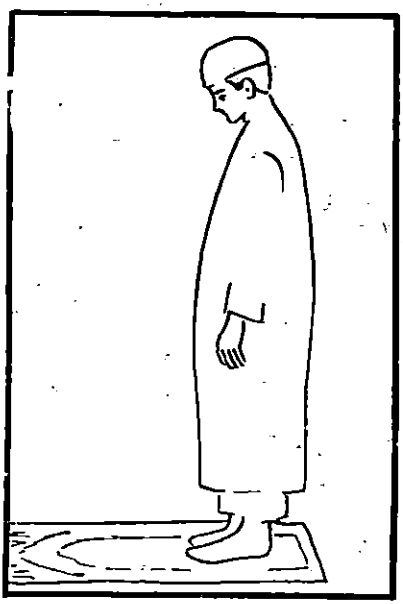


Fig. 4

SUBHANA RAB BI YAL AZIM

سُبْحَانَ رَبِّيَ الْعَظِيْمِ

Glory to my Lord the great. Then come to the standing position (Fig. 4) saying:

SAMI ALLAHU LI MAN HAMI DAH

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ

Allah has heard all who praise Him.

RAB BA NA LAKAL HAMD

رَبَّنَا لَكَ الْحَمْدُ

Our Lord: Praise be to Thee.

Now saying "Allahu Akbar" prostrate on the ground with your forehead, the knees, the nose and palms of both hands touching the ground. In this position (*Sajdah* as in Fig 5) repeat these words three times at least:

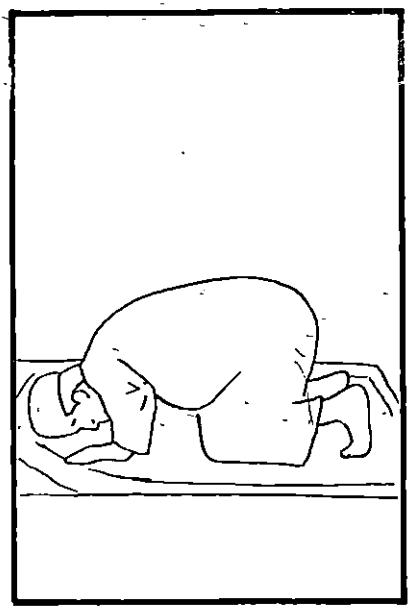


Fig 5

SUBHANA RAB BI YAL A'LA

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glory to my Lord, the most high.

Sit upright with knees still on the ground and after a moment's rest perform the second *Sajdah* saying:

ALLAHU AKBAR

اَللّٰهُ اَكْبَرُ

Allah is the greatest

In the second *sajdah* as before recite the following words thrice:

SUBHANA RAB BI YAL A'LA

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glory to my Lord, the most high.

This completes one *rakah* of *salah*. The second *rakah* is said in the same way except that after the second *Sajdah* you sit back, with the left foot bent towards the right, which should be placed vertical to the mat with toes touching the mat. The palms should be lifted from the mat and placed on the knees.

Fig 6

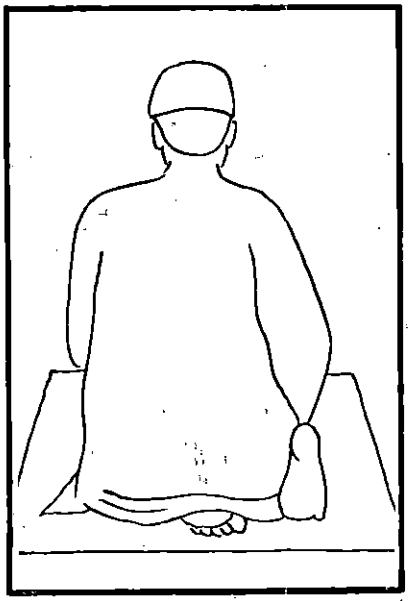


Fig 7

In this position (Q'ADAH—as shown in figures 6 and 7) silently say these words *(Tashahud):*

AT TA HIY YA TU LIL LAHI WAS SALA WATU WAT TAY YI BATU

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ

All prayers and worship through words, action and sanctity are for Allah only.

AS SA LA MU ALAIKA AY YU HAN NA BIY YU

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ

Peace be on you, O Prophet,

WA RAH MA TUL LA HI WA BARA KA TUHU

وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

and Mercy of Allah and His blessings.

AS SALAMU ALAINA WA ALA IBA DIL LAHIS SALI HEEN

اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ ○

Peace be on us and on those who are righteous servants of Allah.

ASH HA DU AL LA ILAHA IL LAL LAHU

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

I bear witness to the fact that there is no deity but Allah

WA ASH HADU ANNA MUHAMMADAN AB DU HU WA RASULUH

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ○

and I bear witness that Muhammad is His slave and messenger.

In a three *rakah* (i.e. Maghrib) or four *rakah* (like Zuhr, Asr and Isha) *salah* you stand up for the remaining *rakah* after *Tashahud*. On the other hand if it is a two *rakah* (Fajr) *salah*, keep sitting and after this recite *darood* (blessing for the Prophet) in these words:

ALLA HUM MA SAL LI ALA MUHAMMADINW WA AL'A AALI MUHAMMADIN

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ

O Allah, exalt Muhammad and the followers of Muhammad,

KA MAA SAL LAY TA ALA IBRAHEEMA WA ALA AALI IBRAHEEMA

كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ وَعَلٰى اٰلِ اِبْرٰهِيْمَ

As Thou did exalt Ibrahim and his followers

INNA KA HAMEEDUM MAJEED

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

Thou art the praised, the Glorious.

ALLAHUM MA BAA RIK ALA MUHAMMADINW

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ

O Allah, bless Muhammad

WA ALA AALI MUHAMMADIN

وَّعَلٰٓى اٰلِ مُحَمَّدٍ

and his followers

KA MAA BA RAKTA ALA IBRAHEEMA WA ALA AALI IBRAHEEMA

كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ

as Thou has blest Ibrahim and his followers.

INNA KA HAMEEDUM MAJEED

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

Thou art the Praised, the Glorious.

Then say silently:

ALLAHUMMA INNI ZALAMTU NAFSI ZULMAN KATHIRAN WA LA YAGHFIRUDH DHUNUBA ILLA ANTA FAGHFIRLI MAGHFIRATAN MIN INDIKA WA ARHAMNI INNAKA ANTAL GHAFURUR RAHIM.

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ
اِلَّآ اَنْتَ فَاغْفِرْلِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْٓ اِنَّكَ
اَنْتَ الْغَفُوْرُ الرَّحِيْمُ ○

This means:

"O Allah, I have been unjust to myself and no-one grants pardon for sins except You, therefore, forgive me with Your forgiveness and have mercy on me. Surely, You are the Forgiver, the Merciful."

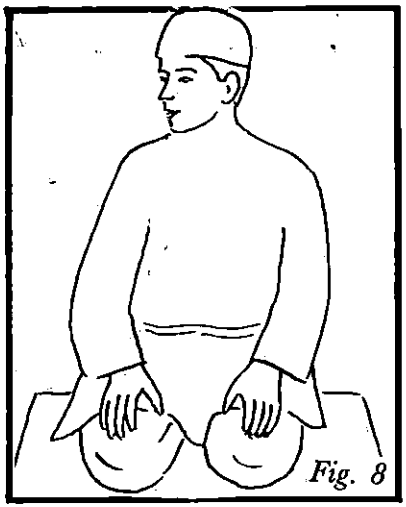


Fig. 8

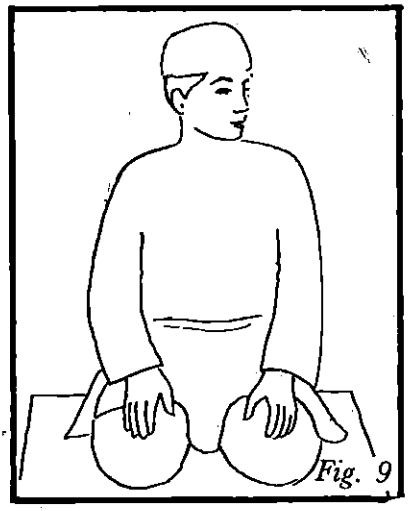


Fig. 9

Now turn your face first to the right (as in Fig. 8) saying:

ASSALMU ALAIKUM WA RAHMATULLAH

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

Peace be on you and Allah's blessings.

Then turn your face to the left (as in Fig. 9) and repeat the above words (aloud).

This completes your two *rakah salah*. The four *rakah* of Zuhr, Asr and Isha are said in an identical manner with the only difference that in the first two *rakah* of Zuhr and Asr, Al-Fatiha and the passage from the Quran is said silently while in Isha prayer it is recited aloud.

If you are perfoming a three *rakah* (like Maghrib) or a four *rakah* (like Zuhr, Asr and Isha) salah stand up after *Tashahud* saying ALLAHU AKBAR and recite Al-Fatiha. You must remember that Al-Fatiha is always recited silently in the third and fourth *rakah* of every *salah*. When you are offering *Fardh salah* do not recite any additional passage from the Holy Qur'an after Al-Fatiha in the last two *rakah*. After the second *Sajdah* in the fourth *rakah* say the *Tashahud, Darood* and end with "ASSALAMO ALAIKUM WA RAHMATULLAH to each side (first right, then left as shown in the above pictures.) This marks the end of *Salah*.

CHAPTER V

SUNNAH AND NAAFILLAH OR ADDITIONAL PRAYERS

As you can see in the chart below, each *Salah* is composed of (a) Fardh, the prescribed prayers, (b) Sunnah and (c) Naafillah or additional prayers. The Holy Prophet (peace be upon him) said these additional prayers before or after the prescribed (Fardh) prayers. These are therefore recommended. The sequence of these additional prayers in each salah is given below:

Name of Salah	Number of Sunnah before Fardh	Number of Fardh	Number of Sunnah after Fardh	Number of Naafillah
Fajr	2	2	—	—
Zuhr	4	4	2	2
Asr	4	4	—	—
Maghrib	—	3	2	2
Isha	4	4	2 + 3	2+3+2

SALAT-UL-WITR

The three rakah prayers said after the Fardh and Sunnah of the Isha is called *Salat-ul-Witr*. It is strongly recommended in the practice of Holy Prophet (peace be upon him) and is *Wajib* (necessary) according to one section of Muslims. Others regard it a mere Sunnah salah.

The first two *rakah* of this *Salat-ul-Witr* are said like the first two *rakah* of the Maghrib prayers. In the third *rakah* after Al-Fatiha, recite some additional *surah* or verses of the Qur'an.

Then, saying ALLAHU AKBAR raise your hands above your shoulders, fold your hands, and recite the following or any other similar *Du'a* silently. This is called *Dua-al-Qunut* or the prayer of submission.

ALLAHUM MA INNA NAS TA INUKA

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ

O Allah, we seek Thy help,

WA NAS TAGH FI RUKA

وَنَسْتَغْفِرُكَ

and ask for Thy forgiveness,

WA NU' MINO BIKA WA NATAWAK KALU ALAIKA

وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ

and believe in Thee and trust in Thee

WA NUTH NI ALAIKAL KHAIRA WA NASH KURU KA

وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ

and We praise Thee in the best manner and we thank Thee,

WA LA NAK FURU KA WA NAKH LA'O WA NAT RUKU

وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ

and we are not ungrateful and we cast off and forsake him

MANY YAF JURU KA ALLAHUM MA IYYA KA NA BUDU

مَنْ يَّفْجُرُكَ ۞ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ

who disobeys Thee. O Allah, Thee alone do we worship,

WA LAKA NU SALLI WA NAS JUDU WA ILAIKA NAS'AA

وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى

and to Thee we pray, and before Thee do we prostrate, to Thee do we turn to

WA NAH FIDU WA NARJU RAHMATAKA WA NAKHSHA AZABAKA

وَنَحْفِدُ وَنَرْجُوْا رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ

in haste, and hope for Thy mercy,

and we fear Thy punishment.

INNA AZABAKA BILL KUF FARI MULHIQ

إِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ ۝

Thy punishment surely overtakes the unbelievers.

After this, saying ALLAHU AKBAR bow down in *Raku* and then complete the rest of the prayer like the Maghrib prayer.

The table below gives the details of rakah in each salah:

Name of Salah	Period	Number of Fardh Rakah	Ist two Rakah, aloud or silent	Before Fardh	After Fardh
				Sunnah or Naafillah	
Fajr	Between Dawn until Sunrise	2	Aloud	2	None
Zuhr	Between just past noon and mid-afternoon	4	Silent	4	2 + 2
Asr	Between mid-afternoon until before sunset	4	,,	4	None
Maghrib	Between just after sunset until dark	3	Aloud	None	2 + 2
Isha	Between dark and shortly before dawn	4	,,	4	2 + 2 + 3 + 2

CHAPTER VI

SALAH ON SPECIFIC OCCASIONS

JUMA (or Friday) PRAYER

Besides the daily salah, the Friday prayer is also obligatory upon Muslim men. For Muslim women it is not obligatory, but is desirable if they are able to do so without upsetting their household work.

The Friday Salah is offered in congregation on Friday at Zuhr time. First the Imam delivers a sermon (*Khutbah*). Then he leads the congregation in a two rakah salah. After this two or more rakah of Sunnah or Naafillah prayers are offered individually.

TARAWIH (or Ramadhan) PRAYER

These prayers are offered during the month of Ramadhan after Isha salah. These consist of eight, twelve or twenty rakah, and are offered two by two with a short rest between every four rakah. They may be said alone but collective prayers are recommended. These are additional Sunnah prayers.

THE EID PRAYERS (Salat-ul-Eidain)

There are two Eids or occasions of great festivity for the Muslims. The first is called *Eid-ul-Fitr* or the festival of fastbreaking. It is celebrated on the first day of the tenth Islamic month (Shawwal) following Ramadhan, the month of fasting. It marks great thanks-giving for the Muslims all over the world.

The second Eid is the *Eid-ul-Adha* or the festival of great sacrifice, which is observed on the tenth of Dhu Al-Hijjah, the last Islamic month. The animals are sacrificed to celebrate the great sacrifice of Prophet Ibrahim (peace be upon him).

On both these Eids, Eid Prayers are offered in congregation any time after sunrise and before noon. There is no *adhan* (call for prayer) or *Iqamah* (second call before congregation). The Eid prayer consists of two rakah (offered just as the two rakah of Juma prayer are said) with six to sixteen additional 'Takbirs' (ALLAHU AKBAR). You say three or more *takbirs* in the first

rakah after 'Thana' and three or more *takbirs* in the second rakah before you bow down for Raku.

A sermon (*khutbah*) is delivered by the Imam (leader of the prayer) after the two rakah Eid prayer unlike the Juma prayer when it precedes the prayer.

The presence of all Muslims, women and children included, is strongly recommended.

FUNERAL PRAYER

It is a prayer to Allah for a deceased Muslim, and is a common obligation on all Muslims of the locality. The funeral salah is offered in congregation but unlike other formal prayers, it has neither any raku (bowing) nor any Sajdah (prostration). Here is the complete sequence of the funeral prayer:

Saying takbir (*Allahu Akbar*) with the rest of the congregation raise your hands to your ears, then bring them down on, above or below your navel as in formal prayers with right hand on the left. Then recite the following praise or Thana silently:

SUBHANAKA ALLA HUMMA WABI HAMDIKA

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ

Glory to Allah, and praise be to you

WATABARA KASMUKA WA TA'ALA JADDUKA

وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ

and blessed Your Name and exalted is Your Majesty

WA JALLA SANAUKA WALA ILAHA GHAIRUKA

وَجَلَّ ثَنَاؤُكَ وَلَا اِلٰهَ غَيْرُكَ

and glorious is Your Praise and there is none worthy of worship besides You.

After Thana (ثناء) again raise hands to your ears saying ALLAHU AKBAR. Now silently recite the Darood.

ALLAHUM-MA SALLI ALA MUHAMMADINW

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

O Allah, exalt Muhammad

WA ALA AALI MUHAMMADIN

وَّعَلٰٓى اٰلِ مُحَمَّدٍ

and the followers of Muhammad

KAMA SALLAYTA ALA IBRAHEEMA

كَمَا صَلَّيْتَ عَلٰٓى اِبْرٰهِيْمَ

as Thou has exalted Ibrahim

WA ALA AALI IBRAHEEMA

وَعَلٰٓى اٰلِ اِبْرٰهِيْمَ

and the followers of Ibrahim

INNAKA HAMEEDUM MAJEED

اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

Thou surely art Praised and Magnified.

ALLAHUMMA BARIK ALA MUHAMMADINW

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ

O Allah, bless Muhammad

WA ALA AALI MUHAMMADIN

وَّعَلٰٓى اٰلِ مُحَمَّدٍ

and the followers of Muhammad

KAMA BARAKTA ALA IBRAHEEMA

كَمَا بَارَكْتَ عَلٰٓى اِبْرٰهِيْمَ

as Thou has blessed Ibrahim

WA ALA AALI IBRAHEEMA

وَعَلَىٰ آلِ إِبْرَاهِيمَ

and the followers of Ibrahim

INNAKA HAMEEDUM MAJEED

إِنَّكَ حَمِيدٌ مَّجِيدٌ ○

Surely Thou are the Praised and Magnified.

(a) Now in case the deceased Muslim is an adult, recite this Dua:

ALLAHUMMAGHFIR LI HAYYINA WA MAYYITINA

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا

O Allah, pardon our living and our dead,

WA SHAHIDINA WA GHAIBINA

وَشَاهِدِنَا وَغَائِبِنَا

the present and the absent,

WA SAGHEERINA WA KABEERINA

وَصَغِيرِنَا وَكَبِيرِنَا

our young and the old,

WA ZAKARINA WA UNSANA

وَذَكَرِنَا وَأُنْثَانَا

and the males and the females.

ALLAHUMMA MAN AHYAYTAHU MINNA FA AHYEHI ALAL ISLAM

اَللّٰهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ

O Allah, be to whom you accord life among us, cause him to live in the observance of Islam,

WA MAN TAWAFFAITAHU MINNA FA TAWAFFAHU ALAL IMAN

وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ

and be to whom you give death, cause him to die in the state of *Iman* (faith).

(b) If the deceased is a minor and a boy then recite this Dua:

ALLAHUM MAJALHU LANA FARTANW

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا

O Allah, Make him our fore-runner,

WAJALHU LANA AJRAN WAZUKHRAN

وَّاجْعَلْهُ لَنَا اَجْرًا وَّذُخْرًا

and make him for us a reward and a treasure,

WAJ ALHO LANA SHAFEAN'WWA MOSHAFFA'A

وَّاجْعَلْهُ لَنَا شَافِعًا وَّمُشَفَّعًا

and make him for us a pleader, and accept his pleading.

(c) If the deceased is a minor and a girl, then recite this Dua:

ALLAHUM MAJALHA LANA FARTANW

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا

O Allah, make her our fore-runner,

WAJ'ALHALANA AJRANW WAZUKHRANW

وَّاجْعَلْهَا لَنَا اَجْرًا وَّذُخْرًا

and make her for us a reward and a treasure,

WAJ'ALAHALANA SHAFE'ATAN WA MOSHAFFA'A

وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً

and make her for us a pleader, and accept her pleading.

After this the Imam again says aloud "*Alahu Akbar*". The congregation repeat these words silently. Then the Imam and the Muslims turn their faces first to the right and then to the left side saying Assalam-o-Alaikum Wa Rahmatullah on either side.

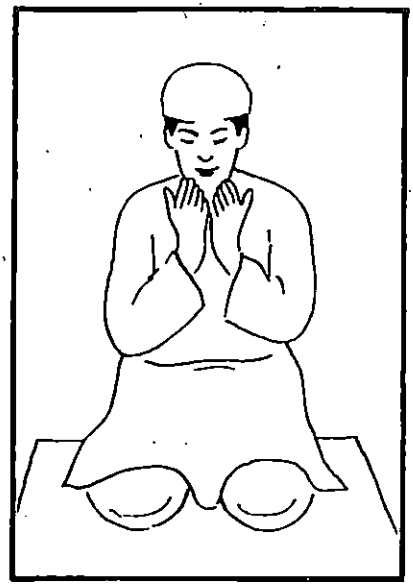


Fig 10

Personal Prayer (Du'a) after Salah:

When you have completed your Fardh or Sunnah prayers, you may pray to Allah in your own words offering him praise, thanksgiving or asking for forgiveness for yourself or other Muslims or your own dear and near ones. For this Dua keep sitting after the obligatory or Sunnah prayers, hold up your hands near each other with the palms up and fingers slightly bent in (as shown in figure 10). In this position you may offer anyone of these or other personal prayers:

ALLAHUMMA ANTASSALAMU WA MIN KASSALAMU

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ

O Allah, You are the Author of peace and from you comes peace.

TABARAKTA YA ZALJALALE WALIKRAM

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

Blessed are You, O Lord of Majesty and Honour.

ALLAHUMMA AGHFIRLI WA LEWALEDYYA WA LE USTAZI

اَللّٰهُمَّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَلِاُسْتَاذِيْ

O Allah, forgive me and my parents and my teachers,

WA LE JAMI'IL MUEMENEENA WALMUSLIMEENA WALMUSLIMATE

وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ

and all the believing men and women and obedient men and women with your mercy,

BERAHMATIKA YA ARHAMURRAHIMEEN

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

O Most Merciful of (all) those who show mercy.

Sajdah Sahw (Prostration of Omission)

To err is human. If you make some slight error in your formal prayers, when you are in doubt, if you said more or less or omitted something important, you can compensate for this by making two extra prostrations (*Sajdah*) like the ones you make in every *rakah* of your formal prayers. After the second *sajdah* (prostration) in the last *rakah* of formal prayer recite the "Attahiyyatu" or *Tashahud* silently sitting on your left foot. Then turn face to the right side saying "Assalaam-o-Alaikum Wa Rahmatullah". Now make the two extra prostrations (*sajdah*), resume the sitting position as before and recite through Tashahud, Darood, and Dua and end with Salam on both sides as usual. These two extra prostrations, which are made when you omit anyone of the essentials of Salat, or when you are in doubt as to the number of *rakah* or *sajdah* offered, are called *Sujoodus Sahw* or "Prostrations of Omissions". The *Sujood-us-Sahw* may also be offered just before Salam (Asslam-o-Alaikum Wa Rahmatullah).